/347 cont./

433 224 184 [411] between the roof beams. Once out of this region the ethnographer will have all the difficulties in the world to acquire these weapons for his collections. If they are offered to him, they will be either a few souvenirs of former days kept by an old man or crudely made specimens without any value other than that of a toy or a sport accessory for some rare lover of hunting.

224 411 184 The Indians of the semi-independent valley of Caipipendí are still, in some villages, capable of making a bow and using it. The arrows, which I bought from them in rather large quantity, almost all belonged to a single type and were intended, from what they told me, for killing the yakú (pavo del monte /wild turkey/ (Penelope sp.). They are long reeds armed with two barbed wooden rods (Plate IX, 1). One must not conclude that the yakú, abundant as they may be, represent an appreciable food resource. [433] Besides, hunting is scarcely practiced except by the young men, who do it for [126] fun. The Indian who gave up to me the handsomest lot of [425] these arrows felt some remorse about it; for, as he explained to me, /348/ they belonged to his little boy, who would not fail to cry when he found out that his father had sold them without his consent.

857 868 224 Chiriguano children are even more ardent about shooting with a bow than ours. One can see them run around the village trying to shoot down with little miniature arrows (Plate XII, 2 and 4) the birds which light within their reach. Contrary to what took place formerly, once grown up they will not benefit from the skill they have thus acquired. /Fig. 16 appears here./

223 [126] Some Indians of the Caipipendí valley sold me large bunches of nandu feathers. I could not find out whether they had taken them from birds killed in the region or whether they had been hunting them in the east nearer to the great deserts. That would not have been at all improbable, for nandus are certainly not numerous in this region; in a month's stay I 287 439 did not see any. These feathers serve for fashioning /Fig. 17 appears here/ feather dusters, which the Chiriguano sell in the

[Text continues on p. 91]

/433 cont./

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Fig. 88. Chiriguano girls spinning. Masaví (Igüembé Valley). (Photo. A. M.)

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413

moving the front /434/ warp threads back each time they have been crossed with the help of the reed. The woman who has just passed the woof through grasps this dagger firmly and with a sharp blow raises the threads of the warp after pulling on the reed. Difficult jobs, probably the execution of some /Fig. 89 appears here/ complicated figures, are accomplished with a wooden needle, which unfortunately I never saw used.

Tupi-Guarani SL6
Tupinamba SO9
Guarani SM4
Chané SF8

/436 cont./

000 C 286 53 171

animals or human beings. There is nothing like that among the Chiriguano. The simplicity /437/ of their fabrics forms a striking contrast with the richness and variety of the decoration of their pottery. Their inferiority in this respect is far from corresponding to the skillfulness which is their wont in all their activities. It is enough to see the admirable pieces of work executed by little Chiriguano girls in the missions to realize what they would have been capable of if historic traditions had not held them away from this art. Their distant Tupi-Guarani ancestors were acquainted with only rudimentary forms of weaving, and it can be asserted that /Fig. 95 appears here/ this industry remained foreign to all the Tupi tribes which did not undergo the influence of a nation more civilized than they. The Tupinamba of the Brazilian coast apparently practiced only the double-thread technique (Doppelfadentechnick) by means of which they used to make their hammocks. The ancient chroniclers note the use of the tipoy among the ancient Guarani of Paraguay, which is an indication of the existence of weaving among that subdivision of the Tupi family. Their present-day descendants, the Kainguá /Caingua/, could pass for good weavers to judge by the fineness of the several fabrics which have been collected among them. These are for the most part wide belts which they pass between their legs and knot around their loins. In reality, weaving is in its beginnings among them, /438/ as is shown by their loom. It is only a simple frame around which the warp threads are coiled. The woof is passed through, thread after thread, as in darning.

C 286 174 857

T-G 286 174

T 286 174

G 286 [175] [291]

G [291]

No doubt it was the Chané who taught the Chiriguano to weave, and as they had probably not reached a /Fig. 96 appears here/ very high level in this art, they could only transmit to their successors and suzerains, the Chiriguan, a still little-developed technique, which the latter have scarcely improved on.

C Ee 286 177

/26 cont./

137 824 SOTO. -- This gigantic tree is found everywhere from the province of Tomina, but there are places where it is more abundant. In the spring, when the budding begins, its leaves are red, and later they turn green. In the autumn its fruit, which the parrots like, are red and are in bunches like cherries. Seen from a distance by a European, he thinks they are cherries. The wood of the soto is strong and does not rot; in dampness or in water it is better than iron, since it does not deteriorate. [342] It is very widely used in the construction of houses, especially when they are of frame construction. A great deal of tannin, which the Europeans use in tanneries, is extracted from the soto. It is called palo cuchi by the whites here and "Urundei" by the Chiriguano.

249 TOBACCO. -- An annual plant which flourishes everywhere, but only the whites cultivate it on a large scale, especially in Sapirangui and Chiquiacá, whose products have some fame. Even an occasional Indian cultivates it for his own use and to give to his friends. There is another similar plant, and, when he lacks real tobacco, the Indian deceives himself with its leaves. The true tobacco is called "peenti" in Chiriguano, and the other "huacapeenti," which, literally explained, means "cow tobacco." In Bolivia there is considerable consumption 276 of tobacco wrapped in paper or maize husks; rarely does one see cigars of pure tobacco, like the Havanas and others; the Chiriguano smokes a lot and acquires the habit at a tender age. [857] Children of four years of age have already begun to smoke; [562] women also smoke.

137 824 [435] TACUARA. -- In the past when there were no cattle, the tacuara, or hollow cane, was very abundant; vestiges still remain of some immense canebrakes, but the plant has been reduced almost to the cultivated one, with the result that what was previously found in the forest at the disposal of the first occupant is found today in the possession of private parties, and anyone who is planning to build a dwelling must pay for hollow cane at the rate of 80 centavos per hundred, and the worst of it is that it is not found everywhere. This lack is made up for by small rods from trees, but these are neither as light nor always

/32 cont./

*136 *825 [281] bending or breaking every bush in its path. It is also a swimmer. Saddlemakers make from its hide headstalls and reins which are durable and hence highly valued. When the tapir is very small, it has a pelt like a fawn with yellow stripes and is easily domesticated. It is abundant near rivers and is very rare on the plains; few are found in the province of Acero. In the region of Cuevo and in others there are none at all, doubtless because these places are being settled by another type of man, that is to say, by whites, who can destroy them easily with the use of gunpowder. The Chiriguano like its [262] meat very much, and they call this animal "Borevi."

ARDILLA /squirrel/. -- A climbing quadruped which looks for its food in the trees which it climbs and goes down very quickly. There are two classes of these, one large and red in color and the other smaller and dark, but both are very graceful, with a rather long tail almost as large as the body as far as the neck and covered with rather long and very soft hair. When they sleep, they cover themselves up and protect themselves from the cold, the dew, and even from the rain with this tail, which they keep horizontally along the length of the body in order to climb and descend more nimbly. They [262] have very little meat, which is full of gristle, and, despite [224] the fact that they are quite edible, the Indians hunt them very ● [857] little; only the children hunt them for diversion and for practice in the use of the bow.

ARMADILLO. -- This animal, called "Tatu" by the Indians, is abundant. There are six types, which are: "Tatu," the generic name, or the true armadillo; "Taturapúa," balled armadillo; "Tatu rabucu," armadillo with hairs; "Tatu guasu," large armadillo; "Tatu acuti," a species of viscacha; "Anguya tutu," a species of large rat, but also with scales in common [262] with the armadillo. For the Indians the flesh of all of them [224] is edible, and the Indians of Yvu and Itatiqui continually go out hunting them. In dry places, like the pampas of the Gran Chaco, armadillos are more numerous; there they make their burrows under the ground in great lengths, making it dangerous to go on horseback through such places because the animals can sink in easily and at a gallop can break their legs, if they are not unlucky enough to crack their heads open. /Illustration appears here./

[TEXT Continues on P. 53]

/41 cont./

*136 *825 [224] [262] [857] The Chiriguano hunts and kills the fox as a mischievous and harmful animal, but he does not eat its meat because it is very strong and lean; /42/ he does eat it occasionally, when he finds it to be fat, airing it so that it may lose its bad odor; it is a common food of the Toba Indians. The children entertain themselves with this poor animal, catching it alive and making it fight with the dogs, who kill it slowly.

*136 I here bring to an end this brief resumé of the principal quadrupeds by size, ferocity, and special characteristics. I have omitted the description of many because they are found in other regions, and others because they do not offer anything unusual for consideration. Rats are plentiful and in some years invade the towns. There is no lack of female foxes /raposas/, [231] which are easily domesticated; the ferret is rarely seen and is very nervous and harmless, but it has the peculiarity of hunting all the insects in a house.

Reptiles, Amphibians, Fish, and Insects

It is not necessary for me to dwell particularly and extensively on the types of living things indicated at the beginning of this section, because they are found in every region of the world; I shall describe the singular peculiarities of the known ones and the nature of some which are peculiar to this place and to South America.

*[825] [231] Almost all the snakes here are poisonous because the place is very hot, but the most poisonous is the rattlesnake; it operates rapidly with its fang, and only with immediate cauterization can the patient free himself of its death-dealing effects, while the boa, which is thick and long, is harmless, so much so that some domesticate it and put it into their cane fields so that it will scare off every harmful beast, even the fox which, as we have seen, is the animal which does the most damage to the sugar cane.

/43 cont./

*136 There are wasps, and they are of several classes, but the yellow or red ones are the most vicious; there are bees in the trees, in the roofs, in the walls, and in the ground, and all of them make hives in order to make honey and wax, but the best honey is that of the bees called señoritas. Both things, that is, honey and wax, are known as beneficial by the Indians, but they devote themselves to this very little, because they consider it the work of lowly and poor people, and the Chiriguano does not like to consider himself such. Wax is seldom gathered, even in times of scarcity, nor does the neophyte or new Christian work at earning his living by looking for beeswax.

222 237 [461] 237 464

*136 *825 [759] A spider bite almost always produces bad consequences, which can be avoided by the use of ammonia; this is another plentiful insect. In the rainy season they extend their webs from one tree to another, obstructing the road, no matter how wide it may be, and frequently travelers who are out at night or who get up early are bothered by these webs, which stick to their faces and clothing, /44/ just as the spiders themselves, which are so loathsome, not infrequently catch hold. The bite of those that live in the forest, they state, is not poisonous.

[859] All spiders are called "Yanduti" in Chiriguano, and the web, "Yanduti nupa," or spider's bed; from the web of the forest spiders the children make nets for catching birds or for their games. When wet they are quite elastic. The true tarantula, which the whites call apasanca and the Indians "Yanduti huasu," is quite ugly because of its fuzz, eight legs, and two arms. The natives state that it is poisonous, but its bite is not fatal. They almost never come out by twos, but upon killing one and wanting to know if it has a companion, it is enough to burn the dead one in order to cause the live one to come out the moment it smells the odor. The apasancas, or tarantulas, come out when it is about to rain and do not make a good impression. The natural enemy of spiders, including the tarantula, is another flying insect the size of an acorn, which the people of Santa Cruz call

/52 cont./

*136 *825 uprising, should this pair of owls start to sing on occasion in a town or near the house of some whites. The second is called "Surumucucu," because its cry sounds like this. Neither of the two is harmful. They are plentiful where there are trees; the first eats bats, toads, and mice, for which reason it is not attractive to the Chiriguano, but it is a very pretty bird, and its feathers are like the finest velvet. The second is good food for the Indians, who hunt it on bright moonlit nights. [223] [262]

CARDINAL. -- A little bird the size of a swallow, with a red crest, ash-gray feathers, and a white breast. The region of the cardinals begins in Parapiti Grande; occasionally a pair of them appear in some part of Yvu, and there are also some in the countryside of Carandaiti. I have seen them in both places, as I have also seen flocks of 15 to 20 in Parapiti. It has no peculiarity other than its crest and its song at certain times of the day. The Chiriguano Indians of Parapiti and some Tapii of Isoso try to catch this little bird alive and take it to the interior of the Republic, to Sucre or Potosí, to sell or trade it /53/ for used clothing; in this sense it is a small, lucrative business. [439]

*136 *[825] CARPINTERO or PICAMADEROS /woodpeckers/. -- This is a black bird with a fiery red crest, and it is called "Arapatuare" in Chiriguano. When it flies away in fright, it makes a loud noise with its wings, is fast, and flies in a straight line. It is the continual desire of this little creature the size of a rondón to clamber tirelessly about dry and hollow trees, beating on them with its hard beak in order to make come out and to eat the insects that they contain. Sometimes the traveler, upon hearing these noises in the woods, believes that someone is cutting firewood and doing carpentry, or is inclined to believe, from the prolonged rattling of a hollow, dry tree being struck by the woodpeckers, that it is about to fall, if he does not know that it is being pecked by this little bird. Both of these things have happened to me on occasion. The Chiriguano does not waste time hunting the woodpecker, because it is a semisolitary bird, and scarcely three or four are found together in one place. Only the children hunt them for fun and in order to learn to be accurate in the handling of bow and arrow. [223] [857]

*136 /62 cont./ It is only
•[857] hunted by children, for whom every little bird is a joy and a pleasure.

There is also a species of oropendola /oriole/, which makes a very funny nest, conical like a globe, with the wide part open toward the top; it hangs it from tree branches by means of long, slender threads. Sometimes there are many nests in a single tree. Neither vipers nor another, large bird can do any damage in such a shelter.

TORDO /thrush/. -- Thrushes are innumerable everywhere from Monteagudo eastward. They fly in flocks. The males are completely black, blacker than writing ink, and the females a kind of tan. They cause incalculable damage in newly planted fields, scratching up and eating the seeds very dexterously. At the time of sprouting they pull up the tender plant of maize, wheat, barley, and rice; consequently they are a true plague, and the moment the farmer is careless, he will harvest only wind for his labor. Their flesh is good, but the Indians only hunt them because of the damage they do. The thrush, like no other bird, takes singular pleasure in following the cattle grazing tranquilly in the field, and some readers will be able to understand the object and purpose of this singularity.

*[825] This type of thrush, called "Choronchíu" in Chiriguano, sings little and has less grace in its song. But there is another class of thrush which is quite amusing. It is found about nine or ten leagues south of Santa Cruz de la Sierra; it is also black, and the female is black as well. It is frequently domesticated and sings with variety and strength. This little animal is a precious thing and an enchanting one. Nevertheless, in the domestic state every small thing which it finds it comically carries off with its beak and hides; it could well be pounds sterling or quintos. It loves its master and abhors strangers, ruffling itself up and pecking furiously.

439 A thrush of this second species is worth something more
[435] than five bolivianos or duros in Santa Cruz, and in Salta or
[171] Tucumán it is worth up to 30 nacionales. There are Indians in Parapiti and others who /63/ trade in thrushes. They catch

/220 cont./

859 868 The boys have different ways of learning how to be accurate in shooting arrows and to be good hunters and brave warriors. In the field or in the woods they amuse themselves usefully, ambushing and taking as a target little birds and even grasshoppers when there are any, and when they go back home they give proof of their manliness by sticking the arrow into the mortar in which their mother customarily grinds maize.

859 868 526 [411] [824] When the boys gather together in the town, they learn the use of the arrow, shooting it at a wooden wheel which one of them makes roll as fast as he can. This wheel is made of a type of round cactus which grows a cuarta or a little more and is called Zipepe. The boys, armed with arrows, line up, and the best one will succeed in driving his into the soft material of the zipepe. /221/ The zipepe is at the same time a school for target shooting and a game; of the latter they have 524 others which I shall name in passing. They have the Pinono, top. This is different from that of the towns of the Republic. It is a small gourd with a hole in the middle in the upper part. When they spin it, the air produces a prolonged sound like that of little calves who are lowing very gently, and from this comes its name, Pinono.

Another game for young and old is pelota, which has a definite season. This is when there is fresh maize, or the cold is beginning to be felt. They call it Topo, and it is done with the husk of fresh maize; thus, when the fresh maize season ends, the game of pelota also ends, and they amuse themselves with many other games that they have (1).

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1. These will not be listed because this is not the subject of this chapter, and in addition it would be very tiring for the reader.

4: Nino--376 M-3 (1833-1911) 1912 SF10 Chiriguano SF10

/275 cont./

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727 Then they enter the houses, pillage anything of value they find, break all the clay vessels, pour out all the chicha, without taking any for fear that it may be poisoned, and, finally, before the eyes of the women and children prisoners, set fire to the town, which burns until it is reduced to ashes.

[203] As soon as victory has been declared by the invaders, the cacique orders that one of the horsemen take the happy news to their town, so that the women can rejoice and finish the fermentation of the chicha. Meanwhile, when the pillaging is over and the houses reduced to ashes, they divide among all of them the women, girls, and children, and take them triumphantly back to the town. Some lancers lopped from their victims some heads of the men killed in the combat, which will serve as trophies of war.

/278/ After the Victory

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859 The victors are received with extraordinary joy, and then all glances are first fixed on the heads that are on the tips of their lances; they insult them and jeer them with much cruelty, hang them from some tree in the town or in the plaza, and there they stay as toys for the little boys, who set up games using them as targets to learn the use of the arrow and be good shots, and when they have become tired of seeing them there, they take them down, tie them to strings, and drag them through the streets, attracting everybody's attention with their shouting and games. They are thus very inhumane, and their parents watch with pleasure what their children are doing (1).

1. After or during the war of Curuyuqui, they brought to the town the head of the Indian Chabuco, and they did more or less what I have said, with slight differences.

5:Nordenskiöld E-5 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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Ce
526
C
[857]

The bat and ball game »táca» (a kind of hockey), is played by the Chiriguano boys. I have not seen this game among the Chané. We also saw in Part I that the game is played by many tribes in the Chaco and by the Araucanians. Besides playing with long, bent sticks the Chiriguano also play with a kind of racket The balls are always of wood. I have not seen rackets elsewhere. In part I we saw that the game with maize leaf balls is especially met with in the northeastern part of S. America.

Ce
526
171*

We find a most interesting ball game among the Chané which is not known by the Choroti and Ashluslay. It is played with india-rubber balls (Map 9). All the way from the Chané in El Gran Chaco to the West Indies and Mexico the game is characterized by the players not being allowed to touch the ball with their hands but having to catch and butt it with their heads, shoulders, hips or feet. In the Journal of the Royal Danish Geographical Society I have given an account of the distribution in South America of games with india-rubber balls. I here repeat in part what I wrote there, as the Danish language is not likely to be known any better than the Swedish. I can also add something to what I wrote there.

As the conformity of the rules of the game all the way from Mexico to the Chané is of the greatest anthropogeographical interest, I reproduce many of them here word for word as given by several authors. The game is mentioned from the Chané in Litterae Annuae of 1605. The author of this description says of these Indians that they played at ball using their heads instead of bats, and that they were quite as clever as the Spaniards were with their hands and bats.[1])

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[857]

This game »tóki» is still played by the Chané at Rio Parapiti, where I have seen boys playing at ball with their heads.

[1]) Page 409. »Indos videlicet huius Prouinciae, pilae ludo capitibus tabellarum loco, tanta dexteritate exerceri, quanta Hispani, manibus, atque tabellis.»

/183 cont./

The Chané and the Chiriguano are not great hunters. Perhaps in former times there was more hunting. Their hunting weapons consist of bow and arrow. For hunting wild pigs they use clubs; for ostrich hunts the boleadora /bola/, "churima," was formerly used. Snares and bird nets are also found. In former times the hunters wore /184/ a costume of leather cut in imitation of a European cut, obviously copied from the Spaniards (1). This

1. Viedma already mentions this costume, p. 181.

was not permitted to hang in the house. Formerly, also among the Chané on the Rio Parapiti, no meat could be cooked in the house; rather, this had to be done a short distance away. Boys are, of course, eager hunters of small birds. Like the men, they sometimes use clay-projectile bows.

There are hunting dogs specially trained for hunting wild pigs. In a Chané village on the Rio Itiyuro I saw how all the dogs had a red cross painted on their heads, so that they would not be bitten by a mad dog running about in the vicinity. It was truly amusing to see how these heathen Chané protected their dogs against rabies with the sign of the cross.

Batirayu told me that Chané men, when they go hunting, are not permitted to sleep with their wives the night before.

Fishing is carried on differently in the various rivers.

In the Rio Itiyuro women and children almost exclusively do the fishing. There are only small fish there too. I saw three methods of fishing there. Angling, fishing with calabashes, and fishing by damming up pools. The fishhooks consist of bent needles obtained from the whites. Floats and sinkers are not used.

Fishing with calabashes is done in the following way. Several bunches of leaves, which give shade, are stuck in the bottom of the river, and in front of each of these is placed a calabash (Fig. 90) with sour, ground maize (residue from beer brewing). The fish gather in the calabashes, which are taken out from time to time by the women. The latter creep toward the calabash, quickly place a hand over the opening, lift /185/ it up, and then empty the contents into pits along the river bank.

/192 cont./ C Ce 524

On the Rio Pilcomayo three pins were used on each side. The distance between the pins of the opponent was three ells. Each pin consisted of a shelled ear of maize, and the distance between them was supposed to be a hand span (1). The balls Ee [804] [323]

1. Longest distance between thumb and little finger.

used are made of fired clay and are hollow, with small, rattling pellets inside (Fig. 99). /Plate 17 appears here./

C Ce 524

Fig. 95.
Little sticks for the tshócareta game. 2/9.

/193/ The Life of the Indian Children C Ce 855

If one speaks of the life in the villages, one must not forget the children. The children play, but also help the adults. They are reared like the Choroti and Ashluslay children. They spend their lives in happy freedom, without thrashings and harsh words.

The Chiriguano and Chané children have a number of games and toys which one never sees the children of the whites in Bolivia use, and all of which seem to me to be genuinely Indian. Ee 524

First of all, the Indian children play the games of the adults that I have already mentioned. Of the Choroti and Ashluslay games, they are familiar with the hockey-like game of ball, which the Chiriguano call "tšca." I did not see it played among the Chané. As goals they use pits, and sometimes they hit the Ee 857 526 [171] ●

[text continues on p. 47] ball with rackets.

Ca 551

/208 cont./

untranslatable. Not infrequently a nickname is added to this name. Thus, for example, the Chané chief Boyra (Boy-snake) was called yáruhuasu, which means big-mouth. Indeed, old Boyra was a talker who had a great weakness for everything that was a bit indecent.

Ea 862 163 Es 849

Mothers nurse for an unusually long time, and it is several years, as a rule, before they have another child. Perhaps the woman also aborts the fruit of her womb occasionally, like the Choroti woman, so that the family will not become too burdened.

F 163

In the mission station in Ivu I tried to gather statistics about the number of surviving children in 127 Chiriguano marriages and found that in ten marriages there were no children, in 27 one, in 35 two, in 29 three, in 13 four, in 9 five, and in 4 six. These figures, however, are quite uncertain. Nevertheless they show that here, as among many other Indian tribes, there is a sort of two-children system.

C 849 114 C [113]

Corrado (2) maintains with certainty that infanticide occurs among the Chiriguano. It is done in desperate cases among us, too, and therefore the example cited by Corrado means nothing. The question is: does /209/ infanticide and abortion occur as an institution accepted by the tribe, as among the Choroti? /Fig. 110 appears here./

2. Corrado: El Colegio Franciscano De Tralja y sus misiones. Quaracci, 1884. Pages 526-527.

C 849

Ee 868 857

The Chané and Chiriguano children, as has been mentioned, are brought up in freedom. They spend their childhood playing. Gradually the child begins to help its parents in small matters, for example, in carrying water and wood, tying up /210/ the domestic animals, fishing, etc. The girls learn spinning, weaving, making clay vessels, brewing maize beer, etc. from their mothers. They learn everything by imitation. The boys pursue small birds around the village and in this way learn the use of weapons. The children accompany their parents to fish and to till. The boy

/210 cont./

accompanies his father on the hunt and feels extraordinarily proud and clever if he is allowed to go home with the "common" hunting booty. The children see and learn. It is fun for them to help father and mother.

Fig. 110. Chané boy. Rio Parapiti.
He has arrows with blunt tips in his hand.

How different is the child-rearing in the missions, which is based on spying and tattling.

Motherless children are taken in by relatives. Here, too, one not infrequently sees older aunts caressing the children of others.

/34 cont./

Play

Ce 524 [857]

Of the different kinds of games, those found among the Chiriguano and the Chané are those of movement, those of skill, and those of chance. But the games of movement are only performed by children.

Ce 526

Among the games of movement we must mention here principally the game of ball, struck with the head. Nordenskiöld saw Chané boys play this. A solid rubber ball is first thrown into the air, and two teams parry it with their heads, without touching it with the hand. This game, called "toki" by the Chané, no doubt was much more common in former times and was also practiced by adults. This was stated to me by the cacique of the Izozó in Toledo and was stated long ago by the author of Littarae Annuae for 1605 with regard to the Chané (151).

151. Litterae Annuae, 1605, p. 409.
According to Nordenskiöld 2, p. 101.

Ce 773 526

It also follows from a Chané legend noted by Nordenskiöld (152).

152. Nord. 1, p. 261.

According to this legend, the fox "Aguaratumpa" sets the white condor free only on the condition that he obtain a white rubber ball. In what follows, the legend describes in detail how first the ostrich "Yandu" plays with the bat "Andira" with this ball, hitting it with his head. When the White Condor came flying out with the white ball, the Demon Aguaratumpa orders a bird to get a black rubber ball, and with this he plays the entire town, and the ostrich "Yandu" this time with the fox Aguaratumpa. /35/ The latter exchanged his ball for a stone and threw it at the ostrich. The latter, stopping the stone with his head, died.

8: Schmidt--87 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8

/36 cont./

Ce 859 524

Three other games of skill described by Nordenskiöld are played only by children (163). For one of these, called

163. Nord. 1, pp. 196 and 197.

"sóuki," they use two arrows fitted with maize cobs (164).

164. Nord. 1, Fig. 102.

These two games are played by the children of the Chané of the Parapití.

C 859 524

Nordenskiöld saw the third game, called "parama," played by the children of the Chiriguano in the Caipipendi valley (165).

165. Nord. 1, Fig. 103.

With small round stones, propelled with pieces of baked clay, they try to knock down a button, or some such thing, from a rock.

C 524 1·26

I obtained from the Chiriguano in Machareti some children's toys which belong to these games of skill.

Toys in the Collection

I. A. 504. Top (Chiriguano). Length 18 cm.
I. A. 505. " " " 16 cm. (Fig. 35b.)
I. A. 506. Rattle " " 25 cm.
I. A. 507. Small sling " " 55 cm.
I. A. 510. Toy called "mou-mou" (Chiriguano). Diameter of the disk 6 cm. (Fig. 36a.)

A specimen of a top similar to those mentioned (see Fig. 35b /see p. 89/) and originating among the Chiriguano of the Caipipendi valley is shown in a drawing by Nordenskiöld (166).

166. Nord. 1, Fig. 104. B.

8: Schmidt--88 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8

/36 cont./

C 524 177 The small sling I. A. 507, made out of a small forked stick, two strips of rubber obtained from an automobile tire, and leather, is not of native origin, nor is the rattle shown in Fig. 35a. /Plates XII-XIII appear here./

C 524 857 /37/ The toy shown in Figure 36a, called mou-mou by the Chiriguano, is made of a small gourd disk with a toothed edge and a double string. The latter passes through two holes in the disk. By alternately twisting and stretching this string, a rapid rotation of the disk is produced, together with a humming noise. Among other Chané children's toys there Ce [524] [857] are shown in drawings by Nordenskiöld a hoop with a rope, a musical instrument consisting of two bows (167), and a

167. Nord. 1, Fig. 104. C and D.

C [171] small musket. The Chiriguano children in the Caipipendi valley and those of the Chorote also play with such muskets (168).

168. Nord. 1, Fig. 23.

C 524 Among the games of skill we must mention, finally, the string games, some of which are shown in sketches by Métraux, which a Chiriguano man made for him (169). The

169. Métraux I, pp. 443, 446. Plates 89 and 90.

Chiriguano children also know this game.

C Ce 524 There are two games of chance among the Chiriguano and the Chané. One, called "chúcaráy" by the Chiriguano and "chunquanty" by the Chané, is played with four small boards, and the other, called "asúcareta," with a large number of boards, concave on one side and convex on the other (170).

170. Nord. 1, p. 191 and Pl. 95.

/87 cont./

C 462 rope, making nets, plaiting mats and baskets, leatherwork, the manufacture of weapons, the decoration of cuyas and calabashes, and the building of houses. Only the following work is apportioned to women: carrying water, cooking, making fermented beverages, gathering fruits and roots, ceramics, making hammocks, spinning, and plaiting bands. The following work is apportioned to both sexes: fishing, with the difference that the women catch small fish in shallow water, while the men fish in deep water, planting and harvesting, cooking -- attributed in the preceding to the women -- in that men at times participate in the preparation of game, fetching firewood, which on most occasions is men's work, but among the Chané on the Parapití River women's as well, the raising of domestic animals, sewing and weaving, in that in some regions men also weave, although in general weaving is women's work. Children also participate, depending on their sex, in the respective work of their parents, particularly in the harvest (336) /there is no footnote bearing this number/, and in this way seeing and imitating, they learn from a very early age the work that they must do in later life.

C [462] C 857 868 462

C 361 592 I have already mentioned in the chapter on towns and houses that Chiriguano towns were formerly made up of only a few houses, each of them inhabited by up to 100 persons. Today, as a general rule, only one family lives in each house, but often together with the husbands of the daughters, who live for a time before the nuptials and also during the first part of the marriage in the house of the mother-in-law (337). The Chiriguano clears

C 178 592 583 [591]

337. Nord. 1, p. 176.

a piece of ground for his daughter, one which the son-in-law can work/ doing the planting and harvesting (338).

338. Métraux I, p. 345.